

SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,
CENTRAL PROVINCES AND RAJPUTANA,

Received up to 27th August 1895.

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LIST OF NEWSPAPERS EXAMINED.

Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU.					
Monthly.					
Dileoz ...	Meerut ...	Mufti Muhammad Ismat Ullah.	For July ...	24th August
Jain Hitopadeshak ...	Deoband (Sahāranpur).	Bābū Sūraj Bhān ...	„ August ...	„ „ ...	600 copies.
Tahzib-ul-Akhlaq ...	Aligarh ...	Muhammad Mumtāz-ud-din.	„ Rabi-ul-awal ...	22nd „ ...	360 „
Bi-monthly.					
Bundelkhand Punch ...	Jhānsi ...	Munshi Nannhu Prasad.	15th July & 1st & 15th August.	25th August ...	250 copies.
Ved Prakāsh ...	Bura (Cawnpore)	Babu Krishna Lal ...	16th August ...	23rd „ ...	250 „
Tri-monthly.					
Akhbār-i-Imāmiya ...	Lucknow ...	Saiyad Abid Ali ...	17th „ ...	24th August ...	375 copies.
Hāmid-ul-Akhbār ...	Moradabad ...	Munshi Ilāhi Bakhsh.	„ „ ...	21st „ ...	106 „
Kanauj Punch ...	Kanauj (Farukhabad).	Munshi Bhaggu Khān	20th „ ...	21st „ ...	250 „

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU—(concluded).						
Tri-monthly—(concluded).						
				1895.	1895.	
9	Káyasth Hitkari ...	Agra ...	Munshi Kámtá Prasád.	20th August ...	21st August ...	300 copies.
10	Mufid-i-Am ...	Do. ...	Munshi Muhammad Qádir Ali Khán.	" " ...	27th " ...	75 "
11	Násir-i-Hind ...	Do. ...	Munshi Saiyad Muhammad Ali.	" " ...	26th " ...	40 "
Weekly.						
12	Agra Akhbár ...	Agra ...	Khwája Tajammul Husain.	21st August ...	25th August ...	50 copies.
13	Akbár-i-Klam ...	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	20th " ...	22nd " ...	150 "
14	Akbár-i-Islám ...	Agra ...	Maulvi Wáris Ali ...	22nd " ...	23rd " ...	200 "
15	Alwaqt ...	Gorakhpur ...	Muhammad Sa'íd ...	21st " ...	25th " ...	800 "
16	Anís-i-Hind ...	Meerut ...	Munshi Kishun Sarup Varma.	24th " ...	" " ...	250 "
17	Anjuman-i-Hind ...	Lucknow ...	Munshi Bishun Lal ...	" " ...	27th " ...	300 "
18	Ázád ...	Do. ...	Munshi Muhammad Sajjád Husain.	16th & 23rd August	21st & 27th August	250 "
19	Cawnpore Gazette ...	Cawnpore ...	Babu Harnám Singh	23rd August ...	24th August ...	600 "
20	Colonel ...	Moradabad ...	Pandit Banwári Lal Misra.	24th " ...	26th " ...	700 "
21	Dabdaba-i-Qaisari ...	Bareilly ...	Munshi Thákur Prasád.	" " ...	25th " ...	400 "
22	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain Khán.	19th " ...	21st " ...	370 "
23	Dhelá Akhbár ...	Moradabad ...	Babu Bhagwán Sahái	11th & 19th August	27th " ...	300 copies.
24	Hindustáni ...	Lucknow ...	Munshi Ganga Prasád Varma.	21st August ...	23rd " ...	300 "
25	Indian Reformer ...	Do. ...	Babu Rám Narayan Varmá.	22nd " ...	27th " ...	275 "
26	Jám-i-Jamshed ...	Moradabad ...	Qázi Saiyad Abdul Ali	18th " ...	25th " ...	100 "
27	Kárnámah ...	Lucknow ...	Maulvi Muhammad Yáqub.	17th " ...	21st " ...	275 "
28	Káyasth Conference Gazette...	Cawnpore ...	Rai Devi Prasád, B.A., B.L.	16th & 23rd August	23rd & 24th August	200 "
29	Liberal ...	Azamgarh ...	Munshi Qudrat Ali Khán.	24th August ...	27th August ...	50 copies.
30	Matla-i-Núr ...	Cawnpore ...	Munshi Bihari Lal ...	" " ...	" " ...	400 "
31	Mehr-i-Nimroz ...	Bijnor ...	Háfiz Muhammad Karím-ullah.	21st " ...	24th " ...	120 "
32	Najm-ul-Akbár ...	Etáwah ...	Háji Háfiz Muhammad Rúh-ul-lah Khán.	20th " ...	" " ...	450 "
33	Nasím-i-Agra ...	Agra ...	Babu Jamná Dás Biswás.	23rd " ...	25th " ...	70 "
34	Nasím-i-Hind ...	Fatehpur ...	Muhammad Nawáz Khán.	15th " ...	" " ...	230 "
35	Nizám-ul-Mulk ...	Moradabad ...	Kázi Muhammad Fahím-ud-din.	24th " ...	26th " ...	250 "
36	Núr-ul-Anwar ...	Cawnpore ...	Háfiz Muhammad Abdul Hamíd Khán.	17th & 24th August	23rd & 25th August	300 "
37	Oudh Punch ...	Lucknow ...	Munshi Muhammad Sajjád Husain.	15th & 22nd August	21st & 27th August	360 "
38	Rahbar ...	Moradabad ...	Pandit Pratáp Kishun	24th August ...	26th August ...	125 "
39	Kohilkhand Punch ...	Do. ...	Qázi Saiyad Abdul Ali	18th " ...	25th " ...	125 "
40	Shula-i-Túr ...	Meerut ...	Munshi Sajjád Nabi Khán.	18th & 26th August	27th " ...	125 copies.
41	Sitára-i-Hind ...	Moradabad ...	Pandit Banwári Lal Misra.	20th August ...	22nd " ...	200 "
42	Túti-i-Hind ...	Meerut ...	Saiyad Muhammad Sajjád Husain.	" " ...	23rd " ...	1,000 "
43	Vernacular Advertiser ...	Lucknow ...	Rámji Dás Bhárgava	21st " ...	" " ...	200 "
44	Zamánah ...	Cawnpore ...	Munshi Muhammad Safdar Hasan Khán.	22nd " ...	26th " ...	521 copies including copies taken by Government).
Daily.						
45	Oudh Akhbár ...	Lucknow ...	Munshi Shiva Prasád.	21st to 27th August	21st to 27th August	460 (including 286 taken by Government).
URDU-ENGLISH.						
Bi-weekly.						
46	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtáz-ud-din.	16th, 20th, & 23rd August.	22nd, 23rd, & 25th August.	

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI.			1895.	1895.	
	<i>Monthly.</i>					
47	Chaturvedi Patriká ...	Agra ...	Pandit Lokmani Das Misra.	For August ...	22nd August ...	125 copies.
48	Maheshwari ...	Hapur (Meerut)	Bábú Harsaran Dás	" " ...	23rd " ...	450 "
	<i>Bi-monthly.</i>					
49	Kumaun Samáchar Patrika...	Almora ...	Lálá Debi Dás ...	15th August ...	21st August
50	Sáhitya Saroj ...	Meerut ...	Lálá Prayág Dás Gupta.	15th July & 1st & 15th August.	26th "
51	Sajjan Vinod ...	Agra ...	Pandit Shri Krishna Lal.	20th August ...	21st " ...	250 copies.
	<i>Weekly.</i>					
52	Almora Akhbár ...	Almora ...	Munshi Sadanand Sanwál.	19th August ...	22nd August ...	108 copies.
53	Bhárat Bhúshan ...	Benares ...	J. P. Nigam ...	23rd " ...	24th "
54	Bhárat Jiwan ...	Do. ...	Bábu Rám Krishna Varmá.	19th & 26th August	21st & 27th August	1,500 copies.
55	Nágrí Nírad ...	Mirzapur ...	Pandit Káshi Prasád Shukla.	22nd August ...	23rd August ...	300 "
56	Prayág Samachár ...	Allahabad ...	Pandit Ram Gopal...	" " ...	24th " ...	350 "
57	Sajjan Kírti Sudhákár ...	Udaipur ...	Ashyáchálak Dán ...	19th " ...	23rd " ...	65 "
	<i>Daily.</i>					
58	Hindustán ...	Kálá k a n k a r (Partábgarh).	Pandit Devi Dayal Shukla.	20th to 25th August	21st to 26th August	470 copies.
	HINDI-URDU.					
	<i>Weekly.</i>					
59	Káshi Patriká ...	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	16th & 23rd August	23rd & 24th August	500 copies (including 343 copies taken by Government).
	<i>Bi-weekly.</i>					
60	Jaipur Gazette ...	Jaipur ...	Munshi Mahávír Prasád.	3rd, 6th, 10th & 13th July.	24th August ...	100 copies.
	MARATHI.					
	<i>Weekly.</i>					
61	Subodh Sindhu ...	Khandwa ...	Lakshman Anant Prayági.	21st August ...	24th August ...	350 copies.
	MARATHI-ENGLISH.					
	<i>Weekly.</i>					
62	Nyáya Sudhá ...	Nagpur ...	Sada Shiva Rám Chandra Patwardhan.	19th August ...	23rd August ...	400 copies.

I.—POLITICAL AND FOREIGN.

MEHR-I-NIMROZ.
21st August 1895.

1. A correspondent, writing from Mecca, to the *Mehr-i-Nimroz* (Bijnor), of the 21st August, referring to the Armenian question, observes that had not such a peace-loving sovereign as His Majesty the present Sultan is been on the Turkish throne at this time, the Turks and other Musalmáns

The Armenian question and the Sultan of Turkey.

would have been fighting and laying down their lives for the sake of their "true" religion at this moment. All the news published in India regarding the Armenian imbroglio has been taken from the English journals which have mischievously painted the whole affair in the blackest colour. These papers, however, have not very likely published the conversation which the Russian, French and British ambassadors at Constantinople had at an interview with the Sultan. These ambassadors proposed to His Majesty certain reforms in Armenia. The proposals were of such a nature as gave great umbrage to His Majesty, who replied:—"It was my most heart-felt desire that no formidable war, whose results must be very terrible, should take place during my life, but now I see that the exigencies of the time will compel me to change my thought. You will do well to bear in mind that should Christian Powers continue to force the hands of Musalmáns, as they are doing at present, I will myself take the field with the standard of crusade in my hand; and then bloodshed and anarchy will spread all over the earth. From the advice which my ministers have given me regarding the Armenian affairs, I see that Musalmáns do not approve of my conciliatory policy in the matter. Autonomy cannot be secured to Armenia so easily as has been imagined." The writer has received the above substance of the Sultan's reply from a friend of his who has the honour of being in the service of His Majesty, and was present at the interview in question.

NAJM-UL-AKHBAR.
20th August 1895.

2. The *Najm-ul-Akhbar* (Etáwah), of the 20th August, referring to Mr. Gladstone's utterances on the Armenian question, observes

Comments on Mr. Gladstone's views on the Armenian question.

that, though he is so very proud of his Christian faith, he is miles away from practising true Christianity. This peace-inculcating religion enjoins upon its follower to turn his left cheek also to one who has smitten him on the right cheek. But the old man is endeavouring to spread bloodshed and murder on the face of the earth, quite in opposition to the spirit of the religion founded by Jesus Christ. His deep-rooted enmity towards the Turks has made him so stupid that in seeking to injure them he cares neither for the principles of Christianity nor for the true interests of his own country. Are the speeches of Mr. Gladstone, in which he recommends his countrymen to wage war on Turkey on religious grounds, not calculated to stain the good reputation of the British Government for its non-religious character? Does Mr. Gladstone intend to make the British Government a religious Government in future? The most astounding strides that the British Empire has made in the past have been solely due to the fact that the British Government has observed strict religious neutrality in all its political dealings. Let this Government once wear a religious garb, and its progress will at once come to a standstill. Mr. Gladstone has one foot in the grave: is he going to bury British glory also along with him? Should a war take place between England and Turkey it would prove a very terrible one indeed. It might prove the ruin of the Turkish Empire, but England, too, would not come out of it unscathed. The recent speech in which Mr. Gladstone has poured out so much "poison" ought to be attributed to his dotage and impaired mental faculties, and endeavours should be made to conclude with Turkey a peaceful settlement of the Armenian affair. Mr. Gladstone has always been an implacable foe of not only the Turks but of the whole Musalmán world. He has never expressed an unbiased opinion on any Turkish matter. His views on the present situation in Armenia, too, are not the outcome of a cool head, but of a heated brain labouring under "religious madness."

A ZÁD.
23rd August 1895.

3. The *Ázád* (Lucknow), of the 23rd August, says now that the retention of Chitral has been decided upon, it is useless to discuss as to whether the despatch of the expedition to that territory was a wise or foolish act. What one ought now to

Retention of Chitral.

consider is the future consequences of the retention. It is well known that the people of Chitral have not yet submitted to the British Government. Should they become submissive hereafter, they would degenerate into a cowardly race, and would not be able to resist "our enemy." On the other hand if they continue as defiant and unruly as they are at present, they will always be giving "us" trouble in one shape or another. Be that as it may, but this much is certain that Chitral will prove another big leech to suck the lifeblood of India day and night.

4. The *Hindustani* (Lucknow), of the 21st August, giving a summary of the arrangements that have been made for the settlement of Chitral and Bajour, observes that the first act of the Conservative party on coming to power has been to order the retention of Chitral against the decision of the

HINDUSTANI.
21st August 1895.

Settlement of Chitral and comments thereon.

late Liberal Government. A British agent will be posted at Chitral to rule that territory on behalf of the (boy) Mehtar to be placed on the *gaddi*, and an Indian force about 5,000 strong will be stationed in the territory and along the route leading thereto. Beyond the river Panjkora frontier tribes will be induced to guard and keep open the road of communication by offer of subsidies. The net results of the Chitral imbroglio have in short been the location of 5,000 troops beyond the Indian frontier, and an annual expenditure of 30 lakhs of rupees, which, of course, the Indians will be called upon to pay, and subsidies will be paid to those very men who ruthlessly killed "our" men in the Chitral expedition, and will do the same again and again whenever an occasion arises. The retention of Chitral is fraught with grave dangers, and the British Government will, after the lapse of a short period, see what mighty complications arise therefrom.

5. A correspondent of the *Bundelkhand Punch* (Jhansi), of the 1st August, received on the 25th idem, asks if it is the much-vaunted British justice that interference should be made in the affairs of Chitral on *Imperial* grounds and the crores of rupees expended therein be taken from

BUNDELKHAND
PUNCH.
1st August 1895.

Cost of the Chitral expedition and visit of Prince Nasrullah to England.

the Indian treasury, and that "Madam" England should entertain the Afghans and throw the cost on the shoulders of the "widowed" India? If India continue to be governed in this fashion, "we" are sure soon to be turned from a half civilized people into perfect barbarians, and leaving "our mud" houses shall have to reside in jungles. And then the "white" will take the place of the "black" residents in India, and the former will no longer have to incur a bad name on account of the diseased spleen or poverty of the latter. May God infuse compassion into the minds of the white towards the black!

6. The *Azad* (Lucknow), of the 16th August, observes that the state of things in Hyderabad is going from bad to worse day by day. It is a considerable time since His Highness the Nizam was installed on the *gaddi*, but he has not yet taken to properly attending to the affairs of his

AZAD.
16th August 1895.

Hyderabad affairs.

State nor does he appoint such a Prime Minister and other officers who might be able to creditably carry on the work of administration. A large number of immoral, selfish, dishonest, intriguing, ungrateful, ungodly and greedy men have found their way into his State and are freely plundering it. So long as these rogues are present in Hyderabad it is quite useless to expect any change for the better in the administration. Although there is little fear of Hyderabad sharing the fate of Oudh and Nagpur, or even that of Kashmir at present, still if things continue in the same groove and His Highness do not shake off his negligence and turn the whole band of mischievous men out of his dominions, he runs a very serious risk indeed. The same paper of the 23rd August adds that Mohsin-ul-Mulk was an extremely able and useful officer in Hyderabad, and that a serious mistake was made by Sir Asman Jah, the late Premier, in dispensing with his services. [The *Najm-ul-Akbar* (Etawah), of the 20th August, stating that Hyderabad annually gives away to *mansabdars* 14 lakhs of rupees of its revenue, regretfully observes that had this large sum been usefully employed in promoting the objects of public utility instead, the State would have this day favourably compared with any European country however prosperous.]

ODDH PUNCH.
18th August 1895.

7. The *Oudh Punch* (Lucknow), of the 18th August, contains a picture in which a short-statured, thick-set Englishman, marked "British Government," takes hold of an arm of a thin, tall, turbaned Muhammadan gentleman, marked "Hyderabad Government," with one hand, and points with the other to the empty treasury, the ill-fame of the officers, the bribery and intrigue (in Hyderabad), and the neglectfulness and incompetency of the Chief. The letter-press is:—

"Listen, thou, what stories are told of thee, and God's people say behind thee."

SAJJAN VINOD.
21st August 1895.

8. The *Sajjan Vinod* (Agra), of the 21st August, says that the British Indian laws are being introduced into Bharatpur. The new English officials are held in high estimation, while the old native officials are left out in the cold. The

Political Agent has become the ruler of the State to all practical intents and purposes. The Mahārāni is a very clever and sensible princess, but she is not consulted in connection with any State affairs which causes her much chagrin and heart-burning. It is to be regretted that the State councillors are not well-educated and sagacious men. There is great satisfaction among the people at the rumour that the Mahārāja will shortly be permitted by the Government of India to return to his capital.

SAJJAN VINOD.
21st August 1895.

9. The same paper, in its columns of miscellaneous news, complains that the Musalmān officials employed in the Political Agent's office at Bharatpur have the audacity to interfere with the Hindus in the performance of their worship at their old temple situated near the Muhammadan mosque. Evidently such audacity on the part of the the Musalmāns is simply due to the enforced prolonged absence of the Mahārāja from the State.

TUTI-I-HIND.
20th August 1895.

10. The *Tuti-i-Hind* (Meerut), of the 20th August, says that though it is about a year since the young Mahārāja of Gwalior has ascended the throne, he has introduced no salutary reforms in the administration of his State, but has simply made certain retrenchments in the public expenditure. There are no laws and regulations in the State and courts decide cases according to their own discretion or sweet will. Men permitted to practise as pleaders are required to pass no examination. The fact is that the Mahārāja has received but a poor education, and hence he lacks that ambition and energy to improve his State which a young well-educated ruler is expected to show.

COLONEL.
24th August 1895.

11. The *Colonel* (Moradabad), of the 24th August, contains a cartoon in which a man, marked "the Lucknow snake-charmer," is represented as charming a big snake, marked "the female snake of Bhopāl," before a large crowd of spectators. Apparently the snake-charmer is intended to represent the Prime Minister and the female snake the Begam of Bhopāl. The letter-press is:—"Colonel—An excellent snake-charmer indeed!"

II.—GENERAL ADMINISTRATION.

ODDH PUNCH.
26th August 1895.

12. The *Oudh Punch* (Lucknow), of the 26th August, has received a copy of an Urdu pamphlet of 48 pages which Seth Raghubar Dayal, one of the highly respected and honoured talukdārs of Oudh, has written on the question of the settlement of land in Oudh. The able writer has in a most argumentative style shown the advantages of a permanent over a periodical settlement of land. Nearly the entire area of culturable land in Oudh has already been brought under cultivation, as is proved by the scantiness of pasture-grounds left for the grazing of cattle in that province. The assessments of revenue made at the previous settlement were in most cases too heavy, resulting in the indebtedness of many a talukdār. History shows that in the time of Hindu rulers the State revenue amounted to one-sixth share of the land produce, in that of the Muhammadan kings to one-fourth, while under the British Government it nominally amounts to

one-half of the gross produce, but in reality exceeds even that. The productive power of land has, moreover, greatly diminished; and the area of cultivation not admitting of increase, while the population goes on increasing, the produce does not suffice to feed the people of Oudh fully. From this it is clear that the indebtedness of the zamindárs and talukdárs is not due to any extravagance on their part, but to the heavy assessments of revenue they have been paying for the last 30 years. There is no doubt, the Seth contends, that the revenue already assessed in Oudh is the highest that can possibly be raised from land in Oudh, unless Government is prepared to strike a serious blow to improvement of agriculture in that province. It is high time that the periodical settlement of land in Oudh were now replaced by a permanent settlement, and thereby impetus given to the improvement of the land under cultivation.

13. The *Hindustáni* (Lucknow), of the 21st August, in giving a summary of

HINDUSTÁNI,
21st August 1895.

Commissioner's review of the annual report of the Municipal Board, Lucknow, and the proceedings of a meeting of the Board.

the proceedings of the last meeting of the Municipal Board, Lucknow, states that the review of the Board's annual report by the Divisional Commissioner was read at the meeting in which that officer most sympathetically condemned the item of the income which

the Board derived by imposing fines on those residents of the town who had without permission rebuilt their houses which had collapsed during the floods in the last year. The Commissioner further suggested that a bye-law should be framed empowering applicants for permission to build houses to commence the construction if they do not hear from the Municipal Board within 15 days from the date of their filing their applications, and that on the occasion of a flood or other such emergency people should be allowed to build their houses without previously obtaining permission from the Board. That sympathetic officer also objected to the Board sanctioning an expenditure of Rs. 3,000 for laying out a garden near the *Chhatar Manzil*, urging that when the Board was short of funds and had to curtail Rs. 7,000 in the conservancy expenditure and left the roads of the town in a disgraceful condition, it ought not to expend any money in decorating the town. A letter was then read from the Government recommending the reduction of the octroi duty on *mahua* flower from two annas to nine pies a maund. This proposal was strongly opposed by Munshi Ganga Prasad Varma and some other members, on the ground that the reduction of the duty on the article will, besides entailing the loss of Rs. 1,500 a year on the Municipal Board, make liquor cheaper, and thus tend to still more demoralize the already depraved people of Lucknow. The Chairman told the members that it did not behove them to vote against the orders of the Government, and that they ought to adopt the suggestion unless they preferred to bring discredit upon themselves.

14. The same paper says that the Commissioner, Benares Division, has supported

HINDUSTÁNI,
21st August 1895.

Friction between Mr. Branson, Municipal Chairman, and the municipal members, Mirzapur.

Mr. Branson, District Magistrate and Municipal Chairman, Mirzapur, in the latter's quarrel with the municipal members of that town regarding the proposed dismissal of the Municipal Secretary. The Commis-

sioner says that he enquired into the affair and found that the Chairman was in the right and the members in the wrong. A Civilian chairman cannot, of course, be possibly wrong! What inquiry, worth the name, did Mr. Roberts make? He went to Mirzapur, stayed at the house of Mr. Branson, made some inquiries here and there, without allowing the members concerned themselves to substantiate the truth of the complaints they had made, and passed his orders. He declared Babu Amar Nath, the Municipal Secretary, to be unfit for his work, and further suggested that instead of a paid Secretary some Assistant Magistrate might, with the permission of Government, be appointed to the post. Excellent! The native members have been having a bad time of it on account of their having a European Civilian like Mr. Branson for their Chairman: how then would they be able to work at all when another European Civilian is thrust upon them as their Secretary? The only thing that remains to make Mr. Branson perfectly secure against all opposition of the members is to give the City Inspector of Police also a seat on the Municipal Board. What has Mr. Roberts to say as to why Mr. Branson took the City Inspector with him to the municipal meeting? The municipal members ought to bring

the whole affair to the notice of the Government. His Honor himself is well acquainted with the Municipal Board, Mirzapur, and will not, it is hoped, pass orders without making a thorough inquiry into the subject.

BUNDELKHAND
PUNCH.
15th July 1895.

15. The *Bundelkhand Punch* (Jhānsi) of the 15th July, received on the 25th August, observes that the police and the people in India stand in the relation of the wolf and sheep, the former being ever on the alert to devour the latter. All that the police do is that they oppress

Indian police and their alleged malpractices.

the people, get innocent persons consigned to jail, and waste public money and time in the conduct of (useless) prosecutions. The powers enjoyed by the police are almost unlimited, and they can inflict any amount of injury on both great and small, which even a District Magistrate cannot do. Their extreme cleverness in concocting cases is well known. There will hardly be a village or town whereof the people do not complain that they are being ruined by the oppression of the police. Why, this all-powerful class of public servants have themselves not unoften been found committing those very crimes which it is their chief duty to prevent. What is worse still is that most of the magistrates, both European and native, take the statements of the police for gospel-truth and decide cases accordingly. Some among these officers, who are inexperienced, timid, or unduly severe, think it perhaps necessary to invariably punish the accused in all those cases that have been sent up by the police, in order to suppress crime or support administration. Bribe is freely taken by the police, and the magistrates making so much of them, it is quite Utopian to expect justice from them in any case under the circumstances. If the number of the cases sent up by the police for trial to magistrates every year be compared with that of the acquittals given by experienced ones among them it would be found that about one-half or at least one-third of such cases were false. And such being the case, is it not the duty of a good government to devise some means to protect the people from the oppression of the police? The fact is that the police are not as well controlled in their action and practices as they ought to be, and the result is that they are growing bolder and bolder in their malpractices day by day. Verily the protection of the sheep in India is entrusted to hungry wolves.

PRAYÁG SAMACHÁR.
22nd August '895.

16. The *Prayág Samachár* (Allahabad), of the 22nd August, says that the police are intended to be the guardians of the lives and property of the people. But owing to the tyranny and oppression practised by some police officers the whole police force has been brought into disrepute and

Police at Allahabad.

has come to be much dreaded by the people. Officers belonging to respectable families seldom misbehave themselves. Thakur Kalyan Singh, the late Allahabad City Inspector of Police, was a terror to thieves and bad characters, but he never oppressed respectable persons. The present City Inspector, Muhammad Tahawar Ali, too, is highly spoken of by the people and is acquiring popularity. On the other hand, there is no end to complaints against the officer in charge of the police station at Sarai Akil. The keeper of a gambling house at Badshahi Mandi, Allahabad, when arrested, openly declared before the Magistrate that he regularly paid 8 annas every day to Munawar, head constable. The chaukidárs or constables, who are generally ignorant, rude and low villagers and are ill-paid, are very high-handed in their proceedings. For instance, when a constable sees any respectable woman going in an *ekka*, he removes the screen and counts the inmates, no *ekka* being allowed to carry more than three passengers under the municipal bye-laws. If the constable finds even a child in excess, he forcibly takes the *ekka* to the police station to the great inconvenience of the female inmates. One or two children need not be taken into account. Again there seems to be no necessity for taking the *ekka* with the passengers to the police station. The constable might simply note the name of the driver and the number of the *ekka* and then make a report at the police station. But the difficulty is that the constables as a rule are quite illiterate. If Government desires to improve the tone of the rank and file of the police force and check police oppression, it should raise the pay of a constable from Rs. 4 to Rs. 6 a month, and enlist no man unless his good conduct is testified to by some respectable gentleman.

17. The *Almora Akhbâr*, of the 19th August, publishes a communication from

ALMORA AKHBÂR.
19th August 1895.

Suggestion for the investment of an officer at Naini Tal with the powers of a small cause court judge.

a correspondent who says that Naini Tal is largely visited by Europeans from different parts of India. But some of these visitors do not pay coolies and other men who have no speedy means of recovering their wages with the aid of the law owing to the want of a small cause court at that hill sanitarium. If a man sues a visitor in an ordinary civil court and even obtains a decree, the visitor leaves the station and returns to his home by the time an application is made for the execution of the decree. Under these circumstances it is necessary that an officer should be invested with the powers of a small cause court judge. But of course such an officer should be a just and unprejudiced man, and not one of that class of Europeans who consider each and every black man to be a liar and a rogue.

18. The *Ants-i-Hind* (Meerut), of the 24th August, publishes another communication from "a block-headed honorary munsif and village headman" who highly approves of the appointment of headmen, but urges that there should be as many headmen in a village as there are *thoks* or subdivisions, one headman being selected from each subdivision. At present each village has only one headman. He naturally feels inclined to hush up the offences committed by men in his own subdivision and seeks to injure the men in the rival *thoks* by an abuse of his power. But if there were several headmen belonging to the different subdivisions, they would vie with each other in their loyalty to Government and readily report any unlawful assembly or a threatened breach of the public place.

ANTS-I-HIND.
24th August 1895.

Village headmen.

19. A student of the Azamgarh National School, writing to the *Liberal* (Azamgarh), of the 24th August, enters a strong protest against the proposal to introduce Roman-Urdu into the Government offices and the law courts in these provinces. The measure recommends itself on the

LIBERAL.
24th August 1895.

Introduction of Roman-Urdu into Government offices and law courts.

ground that the European officers will be able to read Roman-Urdu with greater facility than they do the Urdu running hand. But it will spoil the Urdu language, altogether destroying the elegance of that language. English terms will come to be largely used and words will generally be written and pronounced incorrectly. A language can best be written only in that character which is specially intended for it. Again it will take considerably more time to write Roman-Urdu than Urdu, and therefore the office establishments will have to be increased, which will involve additional expenditure to the State treasury.

20. The *Dhela Akhbâr* (Moradabad), of the 19th August, says that taxation is really one of the principal causes of the growing poverty of India. In England the average annual income of a man is Rs. 700 as against Rs. 27 in India,

DHELA AKHBÂR.
19th August 1895.

Poverty of India.

and the incidence of taxation per head of population in England is between 6 and 7 per cent. on the income as against between 14 and 15 per cent. in India. Hence it will be perceived how poverty-stricken and how heavily taxed India is. The grant of any relief to the country in the matter of taxation rests entirely with Government; and the Indian press is not tired of making appeals to Government in that behalf, but to no purpose. The editor is glad to hear that the residents of Srirampur in Bengal have established a factory, and advises people in other parts of the country to follow suit with a view to promote trade and industry.

21. The *Bhârat Jîwan* (Benares), of the 19th August, states, on the authority of the *Madras Standard*, that at a railway station in the Madras Presidency a European asked the booking clerk for a ticket without paying the price. The clerk declined to supply a ticket until the fare was

BHÂRAT JÎWAN.
19th August 1895.

A District Collector and a railway booking clerk in Madras.

paid. The European went over to the station platform and reported the matter to the Collector of the district, who arrived by a train at the time. The Collector at once proceeded to the booking office and abused the clerk to his heart's content, telling him that if the gentleman (who had been refused a ticket) had kicked him

to death, he would have been fined a few rupees at the outside, and warning the clerk not to show such impertinence to any European again! All honour is due to the Collector for his candour. He said nothing but the truth when he told the clerk that if his friend had killed the clerk he would escape with a nominal fine. Hundreds of Europeans, guilty of murdering natives, have escaped scot-free.

MEHR-I-NIMROZ.
21st August 1895.

22. The *Mehr-i-Nimroz* (Bijnor), of the 21st August, states, on the authority of the *Paisa Akhbār* (Lahore), that a misunderstanding having arisen between Maulvi Inam-ul-Haq, the Munsif of Mainpuri, and the District Judge, Mr. Smith, the latter made a report against the former to the High

Maulvi Inam-ul-Haq, Munsif of Mainpuri, resigning his post.

Court. The Maulvi was sent for by the High Court, and Mr. Justice Aikman asked him to explain his conduct. Munshi Abul Hasan, reader to the District Judge, was also examined. In the course of the reader's examination the Maulvi interrogated him: "Has Smith instructed you?" Mr. Justice Aikman objected to the Maulvi mentioning the District Judge's name without the word "mister"; upon which the Maulvi replied that as enmity existed between him and the Judge it could not be held an act of disrespect on his part to omit the word "mister," and, tendering resignation of his post, went away home. Prospects of promotion were subsequently held out to the Maulvi to induce him to continue in the service, but he refused to serve on in an undignified fashion. He is a High Court vakīl and will now practise at Allahabad. There is no doubt that the Maulvi has, after Mr. Mahmud, been the second native officer who presented a bold front to a European officer and threw up his appointment. But what is the ultimate result of such hasty resignations? Nothing, nothing whatever, but that the resigners themselves are the sufferers.

BUNDELKHAND
PUNCH.
15th July 1895

23. The *Bundelkhand Punch* (Jhānsi), of the 15th July, received on the 25th August, observing that impressment of labour is in no degree less oppressive to the poor people than the high-handed proceedings of the police, complains

Impressment of labour at Jhānsi.

that the ministerial officials of the district courts and the tahsīl at Jhānsi freely get *ekkas*, carts, &c., impressed by their office peons for their own private use. On the 20th July last a tahsīl peon was driving before him a number of labourers as a flock of sheep, alleging that they were required to turn the tiles of the tahsīl building. But the newly-constructed tahsīl building has no tiled roof, and the poor men were, it is quite plain, seized to turn the tiles of the private houses of the officials themselves. Impressment, according to practice, is for Government and not for private purposes. The District Magistrate, the writer hopes, will see fit to issue a general order prohibiting all classes of public servants from exacting for their private use enforced labour through either the tahsīl, police or district court nazir.

BUNDELKHAND
PUNCH.
15th July 1895.

24. The same paper complains that the people of Jhānsi have not yet been granted the privilege of electing members for their municipal

Suggested grant of right of electing their municipal members to the people of Jhānsi.

board on the alleged ground of their not having sufficiently advanced yet to be able to do so. But when even the people of Mau Rānipur, a subdivision of Jhānsi, are allowed the privilege, it is sheer injustice

and hardship to deny the same to the people of Jhānsi on a lame excuse. The latter ought to memorialize the Government on the subject.

LIBERAL.
24th August 1895.

25. The *Liberal* (Azamgarh), of the 24th August, on the authority of the *Akhbār-i-Am* of Lahore, states that the Christian

Christian missionaries in Bulandshahr.

missionaries in the Bulandshahr district have made many converts to the Christian religion from among the lower classes of people, such as shoe-makers, sweepers, &c., with the aid of a neighbouring Christian estate. Lately a man and his married daughter were induced by them to agree to become Christians. But the girl's husband, receiving timely information, applied to the Munsif, who passed orders in his favour, and his wife went over to his house. The missionaries, far from being ashamed of their conduct, complained to the District Judge and the Allahabad High Court against the able Munsif; and the High Court, without making a thorough inquiry into the

matter, transferred him from Bulandshahr at the instance of white-faced missionaries. The Hindus should think twice before placing their grown-up girls under missionary ladies for education. The education provided by such ladies is like a poisoned dish of sweetmeat.

III.—LEGISLATION.

26. The *Nur-ul-Anwar* (Cawnpore), in its issues of the 17th and 24th August, publishes a communication from one Nihal Ahmad, who, thanking the British Government for the full religious liberty which it has hitherto accorded to the

NUR-UL-ANWAR.
17th and 24th August
1895.

Pilgrim Ships Bill.

Musalmáns in India, expresses his surprise on its now undertaking to pass the Pilgrim Ships Bill, which, while securing comforts and good health to well-to-do pilgrims, will throw serious impediments in the way of poor Musalmáns intending to perform a pilgrimage to Mecca. The pilgrimage is one of the five principal duties imposed on the Musalmáns by their religion. The performance of this duty, the Musalmáns believe, purges them of all their sins, and insures them residence in Paradise after death. To interfere in any way with the pilgrimage is therefore sure to cause much ill-feeling among the Muhammadans, most of whom, being poor, will be debarred under the proposed law from undertaking the sacred journey. The Government has not tolerated interference even with the less important religious ceremonies, such as sacrifices, &c, of the Muhammadans, and the writer cannot bring himself to believe that it will pass now the Pilgrim Ships Bill, which affects a most important religious duty of the Muhammadans, and thereby cause grief and sorrow to the whole Muhammadan world.

IV.—EDUCATION.

27. The *Bundelkhand Punch* (Jhānsi), of the 15th August, received on the 25th idem, states that a boy, named Murli Dhar, passed the Middle (English?) Examination this year from the *Kayasth Pathshala*, Jhānsi, but that his name was published in the *Government Gazette* among the private students, and not as a student of the school in question. The maintenance of the school, which is

*BUNDELKHAND
PUNCH.*
15th August 1895.

A complaint regarding the publication, as a private candidate, of the name of a successful candidate of the *Kayasth Pathshala*, Jhānsi, in the last Middle English Examination.

supported by private aid of the Kayasth community, depends on the success it achieves, but when the names of its successful students are not published together with the name of the institution, it cannot expect to receive any aid from other districts. Perhaps the City High School sent in the name of Murli Dhar as a private candidate, and the writer trusts the Director of Public Instruction will see that the mistake is corrected.

28. The *Prayág Samachār* (Allahabad), of the 22nd August, complains that Dr. Thibaut, the Principal of the Muir Central College at Allahabad, opposed the motion laid before a late meeting of the Senate of the Allahabad University for the affiliation of the *Kayasth Pathshala* to

PRAYÁG SAMACHÁR.
22nd August 1895.

Dr. Thibaut, Principal of the Muir Central College, and the Intermediate class students of Allahabad.

the University from this year, apparently because a large number of the first year class students of his college, whom he had not promoted to the second year class, had joined the *Kayasth Pathshala*. All the European members of the Senate supported Dr. Thibaut, and thus the motion was rejected. Now the students who had joined the *Pathshala* in anticipation of its affiliation to the University were obliged to leave that institution and seek re-admission to the Muir Central College. But Dr. Thibaut refused to receive them. They had to join other colleges in these provinces, as best they could, in consequence. Dr. Thibaut has really dealt with the students with undue severity.

V.—POST OFFICE.

29. An Aligarh correspondent of the *Mehr-i-Nimroz* (Bijnor), of the 21st August, states that he received a bearing parcel from Jullundur on the 31st July last, for which one anna was unjustly taken from the sender as a charge for the coolie. Such mean acts on the part of its subordinate officials are calculated to bring discredit on Government.

MEHR-I-NIMROZ.
21st August 1895.

Complaint against a postal official at Jullundur.

VI.—RAILWAY.

MEHR-I-NIMROZ.
21st August 1895.

Complaint against the Ticket Inspector, Railway Station, Delhi.

30. A correspondent of the *Mehr-i-Nimroz* (Bijnor), of the 21st August, complains that the Ticket Inspector (a Hindu), at the Railway Station, Delhi, who inspects the tickets before admitting passengers into the railway carriages, is a corrupt official, and that while he shows indulgence to Hindus, he harasses Musulmans if they do not bribe him. A railway peon is in collusion with him. The Inspector wanted to play his pranks with the writer also, but he at once reported his conduct to the station master, and pointed out to the latter a case in which the Inspector had shown an unfair indulgence to a Hindu.

VI.—LOCAL AND MISCELLANEOUS.

HAMID-UL-AKHBAR.
17th August 1895.

Local affairs, Moradabad.

31. The *Hamid-ul-Akhbar* (Moradabad), of the 17th August, states that if the lighters of the municipal lamps at Moradabad happen to miss their footing and a chimney is broken or some kerosine oil is spilt, the poor men have to make good the loss from their own salaries, some of them receiving only half their salaries this month on that account. This is very hard indeed on the men. They have to light lamps in small lanes and bye-lanes and they cannot be held responsible if their feet slip now and then at this rainy season. This severity on the lamp-lighters is perhaps accountable for the unsatisfactory lighting of the lamps, regarding which complaint is made from every quarter. The lamps in the bazars are lighted from the evening. There is no need of lighting the lamps at that time, lights being burnt in the shops at the time; the municipal lamps may therefore be lighted at 11 P.M. when the lights in the shops are put out. The road at *Bāradari* has become extremely bad during this rainy season, and requires to be paved with bricks on edge.

PRAYAG SAMACHAR.
22nd August 1895.

Leading bad characters at Allahabad.

32. The *Prayag Samachar* (Allahabad), of the 22nd August, complains that there are three or four leading *badmashes*, or bad characters, at Allahabad who have no ostensible means of livelihood, but whose daily expenses are not less than Rs. 4 or 5. Lately they have been paying a visit to a Bengali's liquor shop at Johnstonganj every day, being accompanied by a number of comrades armed with heavy sticks. Probably they are well known to the police. If not, the editor is in a position to supply all the information which the authorities might require concerning them.

BUNDELKHAND
PUNCH.
1st August 1895.

Alleged indiscriminate destruction of dogs at Jhānsi.

33. The *Bundelkhand Punch* (Jhānsi), of the 1st August, received on the 25th *idem*, has heard people complaining that Hassu, a municipal peon at Jhānsi, had the collars removed from about the necks of a number of dogs and killed them by sweepers. Dogs are a very useful class of animals for the purpose of keeping watch, and only such of them need be destroyed as bite, or are rabid or scabby.

ALLAHABAD :

The 31st August 1895

PRIYA DAS, M.A.,

} Govt. Reporter on the Vernacular Press of Upper India.